



the war cry

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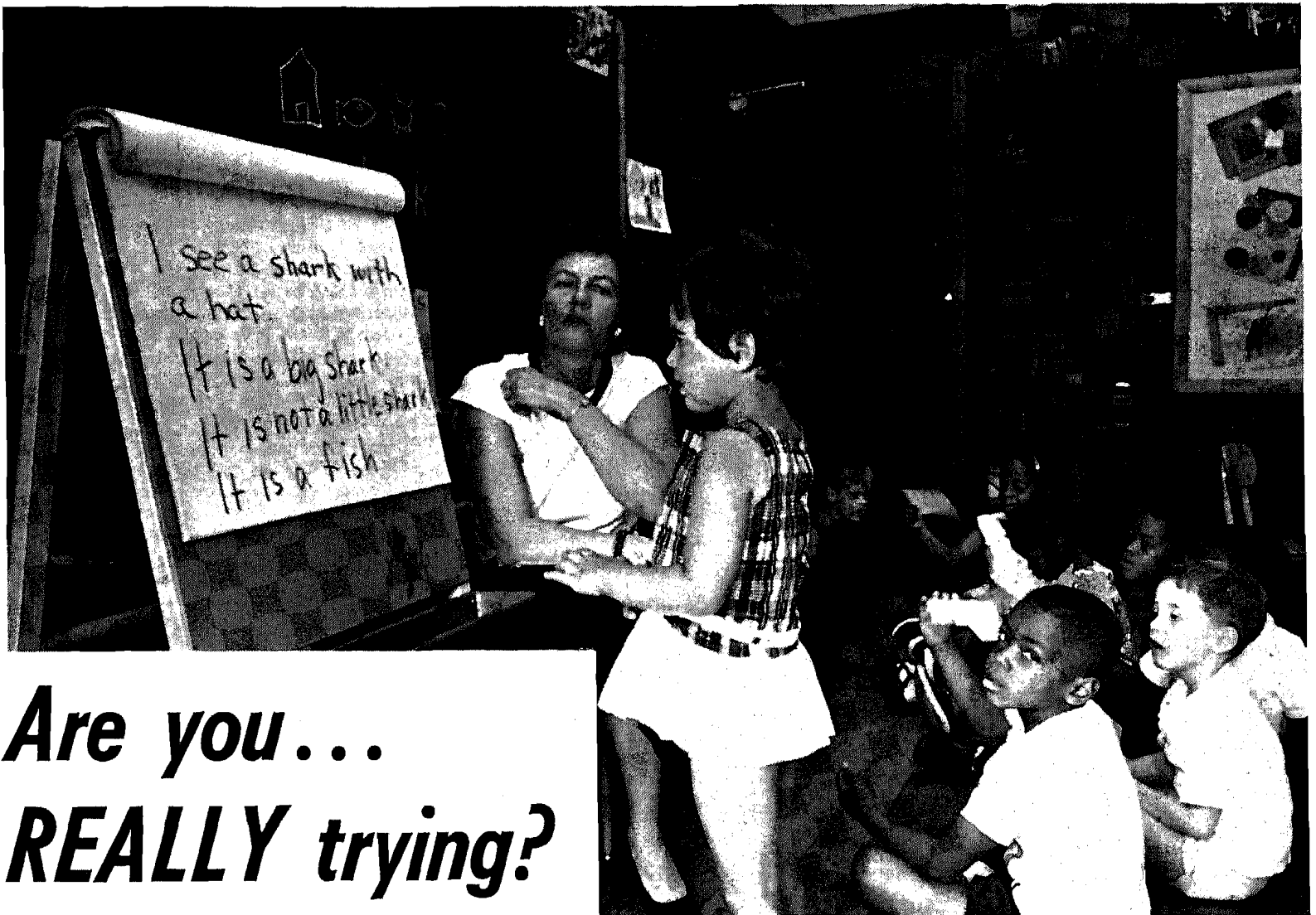


Photo: Three Lions Inc.

Are you... REALLY trying?

YOU KNOW THE FEELING. It's a kind of mental paralysis. What is so clear to others eludes you. You are humiliated by a sense of failure. Coaxing and encouragement are lost on you. The success of others mocks you. Others may express confidence in you but you can muster no faith for yourself.

You want to forget the whole business and leave it to those who are good at that sort of thing. But apparently it's part of life, a lesson you must master. What you really need under such circumstances is a new approach to the problem.

If you turn a corner and are faced with a sign that says "No Through Road" you don't just stay there; you find another road which will lead to the same destination. If you look at your problems objectively you will realize that you are not so

much despairing of the goal but of your inability to reach it.

Success in business, a happy marriage, a comfortable home, a good relationship with the neighbours, a sense of belonging, some activity which will be self-fulfilling—these are all laudable aims, and many people achieve some of them.

The last three, at least, can be attained by anybody; and they are of more value than the others. They also require some effort on your part but you can have all the guidance you need to get from the place where you are—however confused you may be—to the state God wants you to be.

He is the Teacher who is patiently waiting to show you the way. Without Him you'll surely fail. Without Him you aren't really trying.

October 4, 1969

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IN THIS ISSUE

WE have three instructive contributions to offer our readers this week. Scriptural prophecy, which provides pitfalls as well as problems for many Bible students, is effectively dealt with by Major Read on page four. Opposite the regular Bible School feature is an article by Kathleen Kearny suggesting how we may recognize the voice of God. He often speaks to us through conscience, so we do well to heed the advice given by Catherine Booth on page eight on how to prevent this channel of divine communication from becoming unserviceable.

The news pages (six and nine) indicate how obedience to the voice of God is bringing young men and women into training for officership, is sending people overseas as missionaries and has initiated a life-time of fruitful service. More glimpses of rewarding service for God in Indonesia and Zambia are provided by Canadian missionaries Major Hadsley and Captain Hetherington on page eleven.

Ruth Walker's series about the work at the Army's new Lippincott Centre in Toronto appears on page fourteen this week. (Do not miss her delightful stories about Sophie and Caterina.) A newspaper account of this work is on page three.



New hall for Kulawi (see page 11)

EDITORIAL:

Health Hazards

HEALTH hazards ought to be a Christian concern. Traditionally, they most certainly have been a Salvationist concern. William Booth's "Orders and Regulations" did not confine themselves to scriptural doctrine and evangelical method. They expounded the merits of hydrotherapy, a vegetarian diet and deep breathing exercises in good, clean air.

If the Army's Founder was sufficiently exercised about an industrial disease called "phossy-jaw" among match factory workers to start his own plant, using hygienic methods, there seems little doubt that he would have some strong things to say about the poisoning of the air and water of our cities with industrial waste.

William Booth's "Darkest England" Scheme, launched in the last decade of the nineteenth century, planned to give children of Britain's fetid slums some respite by short-term stays in fresh-air camps. A more permanent solution was the transfer of families to what were then known as "the colonies." The Army's Founder could not have imagined that the children of those he helped migrate to Canada would be exposed to the same health hazards from which he had arranged an escape.

The smoke haze hovering over our cities, the dead fish floating on the surface of the Great Lakes, the stench that assails our nostrils as we cross a river or drive past a factory are warnings we ignore at our peril. Because they affect us all, they should stir up a greater concern from the Christian than even the drug menace or the cigarette snare.

Christians in the employ of offending indus-

tries have a particular responsibility to press for safeguards, but all of us should be insisting that the necessary legislation be enacted and enforced to prevent the serious dangers now threatening our citizens. Otherwise we are guilty of acquiescence in yet another aspect of our permissive society.

Autumnal Tints

THE fall is a time to be thankful about many things, not the least being that the Creator in His wisdom arranged that the trees, which figure so prominently in our Canadian scenery, should not always display varying shades of green.

As we marvel at the scarlet, russet, amber and gold, might we not ponder on our predisposition to paint everything in black or white, as if there were no issues which were not shades of grey; to treat people as if we were all consistent wholes, rigidly typed in classified roles.

Mercifully, men and women are always in the making, coloured largely by their environment, and at different stages of enlightenment and maturity; and truth has many facets. Our snap judgments do little more than reveal the kind of people we are ourselves. Little wonder, then, that Jesus had to warn the religious people of His day "With what judgment ye judge, ye shall be judged."

The truth that makes men free is the revelation of Jesus Christ we exhibit in our lives, not necessarily that which we are always so anxious to defend.

General Coutts's last campaign in office

THE fountain-splashing, flag-flying square in which Copenhagen's City Hall is set was the venue for an hour-long open-air meeting, the first event of the five-day Danish Congress conducted by General Frederick Coutts. Seemingly unwearied, the Salvationists marched thence via a crowded highway to the Temple Corps for the public welcome meeting to the General. Expressing pleasure that the General should spend his last overseas campaign in Denmark, the Territorial Commander (Commissioner Aage Ronager) introduced him while the congregation spontaneously stood to greet the Army's Leader.

On Congress Saturday Salvationists met at the site of the first Salvation Army property in Denmark. The occasion was the stone-laying ceremony for the new Helgesensgade Corps building and Students' Residence, with facilities for 150 persons who would include the aged and young people. The General took part in the laying of the first stone, as did Borgmester Borge H. Jensen. A further speaker was Mr. Sten Herfelt representing the Government. At a soldiers' rally the international Leader reiterated the fact that to be a Salvationist one had to give evidence of Christ's transforming power.

THE Scottish Congress, held in Glasgow, marked General Coutts's last weekend campaign prior to his retirement. Congress Sunday began with a mammoth march along a main Glasgow thoroughfare during which the salute was taken by the General, with whom was the Lord Provost of Glasgow (Donald Liddle, JP).

A large company of prominent people, including Sir James Miller and Lady Miller, Lady Fraser of Allander, Sir John Henderson (Chairman of the Glasgow Advisory Board) and other friends, joined a capacity congregation for the Sunday afternoon citizens' rally in the Odeon Cinema. Introduced by the Territorial Commander (Lieut.-Commissioner Henry Warren) as the chairman, Sir James referred to his greatly valued associations with the Army and General Coutts during Centenary Year when Sir James was the Lord Mayor of London.

For the third time that day the large cinema was filled as crowds gathered for the evening meeting led by the General.

Link with pioneers

AT the end of August two grandchildren of the Army's Founder, went to their Reward.

Colonel Mary Booth, second child of General and Mrs. Bramwell Booth, was promoted to Glory from the village in Berk-

shire, England, where she has been living in retirement with her three sisters.

Her father was nine years of age when William Booth began the work which eventually became The Salvation Army and while still in his teens undertook important responsibilities in the Organization. He was the Army's first Chief of Staff and succeeded his father as General in 1912.

Colonel Mary Booth was a Divisional Commander in the British Territory in her thirties; successively Territorial Commander for Germany, the Caribbean and Denmark during her forties and, when Territorial Commander for Belgium during World War II, suffered internment. She retired from active service in 1945.

Another link with the pioneers of The Salvation Army was severed when the Rev. William Emmanuel Booth-Clibborn passed away at the age of seventy-six in Oregon, U.S.A. He was the fifth child (of ten) of Arthur and Catherine Booth-Clibborn.

His mother, the eldest daughter of William and Catherine Booth, pioneered the Army's work in France and Switzerland, being known as the Maréchale (the Marshal). Some time following their marriage the Booth-Clibborns left the Army on doctrinal grounds.

Immigrant mothers learn while children play

Story by Mary Deanne Shears

WITH their pride a little crushed, Young Lee and his friend Choung Yoon sought help from the Salvation Army Immigration Centre at Lippincott St.

There they mingled with mothers from fifteen countries, struggling to learn English while their children played, and saw that, as immigrants with problems in Toronto, they aren't alone.

Lee is a 33-year-old South Korean who spent five years in the foreign service with his government. A political science major working on a master's degree in social work here, he pumps gas at a service station to support himself in Toronto.

Yoon taught English for eleven years at the University of Seoul in South Korea. In Toronto he nets \$300 a month as a teaching assistant at York University and an orderly at Sunnybrook Hospital. He some day hopes to bring his wife and three children to Canada.

For the two men and the mothers, the four-month-old Salvation Army centre is a tiny harbour of hope in a big and frightening city.

A little friendship

Lee and Yoon were seeking advice on how to take advantage of their education yesterday. But mostly they—and the mothers—wanted a little friendship.

Once inside and in the kingdom of Lieut.-Colonel Stanley Preece—the centre's director—they found both.

With a warm smile Preece, a Salvation Army officer for thirty-eight years, listened to their plight and promised to work with them until they have better jobs.

That's his routine with the eighteen or twenty persons—the majority are New Canadians—who wearily mount the centre's steps each week.

In the centre, those who drop in learn how to cope with the basic problems of life in a new land—how to shop, how to deal with local banks, Ontario liquor laws (often different from their own) and how to identify themselves when in a hospital or an emergency situation.

And they find people willing to make time to listen to their needs and help them as they seek better jobs or employment for the first time.

The centre was conceived by Preece when he returned from Europe last year where he supervised the Army's welfare programme to the Canadian Armed Forces in Europe.

"I was told there was a building available" Preece said. "It was my job to figure out what to do with it."

He researched a little and found most people in this Bloor-Bathurst area were New Canadians.

"I took a close look at them, and I saw people who wanted not only bread and butter but a little dignity."

He found that while there are schools around to teach immigrants English, there were few schools without rigid schedules.

"What's the point of a schedule to some of these people?" he asked. "And what's

RIGHT: Two-year-old Michael Olah munches contentedly on a cookie while his mother attends a language class. While their immigrant mothers learn English young children are cared for at the Salvation Army Immigration Centre.

BELOW: Teacher Mrs. David Walker, right, gives an English lesson to Angela Theofilatos, Blanka Kozel, Mladen Splait and Jose Antunes. New Canadians get much encouragement in starting a new life and overcoming problems.



the point of telling them where to go for help. They need someone to go with them."

Preece convinced the Army to allot a \$500,000 budget for this first-year experiment and had the Toronto Department of Education pay a teacher's salary. His daughter, 25-year-old Mrs. David Walker, fills that job, coming from a teaching job in Windsor.

She's far more than a teacher at the drop-in centre. Den mother is more accurate.

"We're practical" the soft-spoken brunette told *The Star*. "Some will never be able to learn the perfect tense. So we forget about it. We teach them how to shop at the store."

If you have faith

She said often her heart aches for her struggling students, but she has this advice for them: "If you have faith, you'll make it in Canada. But it takes time."

"We simply help them" Preece said. "We're interested in them."

The centre's drop-ins respond to the treatment.

"People have no numbers with The Salvation Army here," Mladen Splait of Stephen Dr., a Yugoslavian photo engraver who came here two years ago, said. "They're real and so are their problems."

Splait is fifty, a big hunk of a man with blue eyes and graying bushy eyebrows.

"There are possibilities for asking ques-

tions in this English class" he said. "If I can't understand, the teacher will stop and help me. That's what I need."

Mary Olah is a dark, pretty Czechoslovakian whose husband is a physician and surgeon about to write qualifying examinations here. She was a music teacher back home and needs to master English before she can teach in Toronto. While the centre is teaching her English, Preece and his wife, who works as a volunteer, are searching for a piano for her.

Wonderful Atmosphere

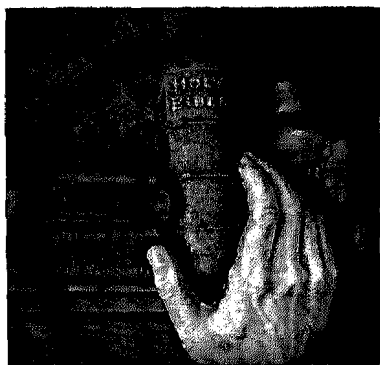
"The atmosphere is wonderful" Mrs. Olah said. "Here I meet people with language problems like I have. We all get along."

"This is where we score" Preece said. "We have picnics and barbecues at homes which welcome them to Toronto."

But Preece isn't satisfied with his work. "There's no fast answer to immigrants' problems" he said. "It all takes time. And I hurt whenever I see proud people crushed. It kills me to go to small and dingy rooms and see these people in humble dwellings because their English and Canadian working experience are lacking. But I do it because I want to help them."

"And if one is helped, I can rest a little easier. But not much, because there are so many others."

—Toronto Daily Star



When will these things be?

REVELATION is a book of prophecy, predicting future events. We have implied that, of course, in emphasizing that one of its main themes is the return of Christ, an event obviously still future. John's second vision, which he commences to describe in chapter four, concerns things which *must be hereafter* (4: 1).

John saw what was bound to happen, what *must come to pass* (1: 1) and what he foresaw he expected to happen *shortly*. This does not mean that he mistakenly thought Christ would return in his lifetime. The eminent scholar, A. T. Robertson, says of *shortly* that "it is a relative term to be judged in the light of 2 Peter 3: 8 according to God's clock, not ours."

Like all who spoke predictively, including our Lord Himself, what John foresaw he foreshortened (compare Rom. 16: 20 and James 5: 8). Standing on a mountain peak and peering at the successive ranges spread beyond them, these men concentrated on the peaks without commenting on the fact that deep and wide valleys may lie between them.

Futuristic interpretation

But how far into the future was John peering? One school, known as the *futuristic*, takes the position that all of Revelation beyond the third chapter describes events which are yet to be fulfilled in immediate connection with the second advent of Christ.

Some futurists point out that the word *church* does not occur in the book after 3: 22, and so believe that all of these events will occur after the church has been removed from the earth (compare 1 Cor. 15: 52-54 and 1 Thess. 4: 13-18). John's summons to *come up hither* (4: 1) is the call all the redeemed will hear.

The more literal one is in his understanding of Revelation, the more likely it is that he will adopt the futuristic view. If an object like a burning mountain is literally cast into the sea (8: 8) and if hordes of locusts literally emerge from the abyss (9: 2) one can hardly date these things in the past or present.

Futurists, then, relegate Revelation to the end time and some of them have worked out elaborate charts depicting in detail the sequence of events they believe will happen. For them, the book is a blueprint or timetable, satisfying man's natural curiosity about the end of the world.

Historicist view

A different outlook is that Revelation is gradually being fulfilled throughout the whole course of Church history. Those who take this continuous-historical view suggest that John's visions predicted events commencing in his own day and unfolding during the ensuing centuries. Thus one

ing the Emperor of his day that Antichrist was not Rome, but a rival power that would take her place.

Criticism

There are, of course, other points of view. These three are important, however, and in spite of their difference are alike in that they all take a chronological approach, that is, they fit the contents of the book into some definable era of history.

Which of them is right? It is difficult for me to accept any of them wholly or uncritically. The *futurists* often seem to separate the book from its first readers entirely. Merrill Tenney says:

which there would be a new heaven and a new earth."

It must be obvious that an attitude of Christian charity is called for in examining eschatology. We need to be able to disagree without questioning one another's sincerity, intelligence or spirituality. And we need to keep another piece of advice in mind if Revelation is to have devotional value: never let your faith in what you *do* know be shaken by questions about what you *do not* know.

Synthesis

Perhaps we can agree that there is something to be gained from all of these interpreters. Revelation deals with the Kingdom of God which has many different facets. In one sense it has already come; in another it is always coming and a third it is still to come. The cryptic phrase of Jesus was *the hour cometh, and now is* (John 4: 23 and 5: 25). Commenting on that, Bishop Lightfoot said:

These words are true of all that is narrated in this gospel. Every event in it from the beginning to the end has a double aspect; up to a point it is in itself the hour; but it also points forward; and the forward aspect, as we should expect in a religion having its roots and origin in Judaism, claims priority.

Prophecy often has a dual fulfilment. *Out of Egypt have I called my son* referred first to the people of Israel, who fulfilled it when they came out under Moses. But it also referred to Jesus, who was taken to Egypt and back again when but an infant. Other examples of dual fulfilment may be found in the writings of David; in the first instance, he predicted the glory of his son, Solomon, but in a larger sense, he

Revelation (15)

commentator claims that the trumpet-judgments of chapters 8 and 9 cover the period from A.D. 395 to A.D. 1453, depicting the attacks on the Roman empire by the Goths, the Huns and finally the Turks.

Early Protestants took a historicist position, identifying the beast of chapter 13 with the church of Rome and so making Revelation into a weapon in the controversy with Catholicism.

Preterist position

Many others believe that Revelation is a Christian evaluation of the world of John's day. *Preterists* would not think of the beast of chapter 13 as the coming Antichrist (as do futurists) or as the Pope of the Roman Church (as do some historicists) but they see the beast as a symbolic sketch of the Roman emperor of the first century. Revelation, they believe, is a figurative description of the conflict between the Church and the Roman Empire, and the book was written as underground resistance literature.

This, says the preterist, was perfectly clear to the early Christians, because they were familiar with similar *apocalyptic* writings also in code. Such a message helped a great deal when the Empire was engaging in bouts of persecution of the Church, but later, when Christianity became recognized by the State, Revelation was a bit embarrassing. So we find Tertullian, the scholar and lawyer of the Western Church, assur-

A predictive work which is totally unrelated to its own day could have no meaning for its readers because they would be unable to bridge the gap of thought between themselves and its prophecies. One might as well give a textbook on thermo-nuclear fission to a medieval monk and expect him to understand it as to present a work of complete prediction of the future to a man of any era and assume that he would profit by it unless some means were established by which he could connect his own times with the events which were to come.

The weakness of the *historicist* position is that these interpreters have never been able to agree on which events of history are predicted by which symbols of Revelation; if we were supposed to do so, it seems reasonable to think that the Church would have

found out at least some of them in 1900 years.

With the *preterist* teaching there is the prejudice against predictive prophecy; some preterists do not believe that God ever discloses the future, and so would discount any part of the Bible which professes to foretell it. So they think that John had sufficient insight to read his times and realize that persecution was coming, but that he quite mistakenly taught that "the persecuting Roman Empire will shortly be overthrown and the history of the present earth will end with reign of Christ for 1,000 years, after

foretold the glory of his greater Son, Jesus.

Something of the same kind may be seen in Revelation. Undoubtedly the book was written for its own times and John's message did help prepare the Church for the crisis which was soon to come upon them. In the conflict between the Lamb and the Beast they saw what they would have to endure, and in the judgment of God poured out on the wicked they were assured that God was on their side. That was an initial fulfilment of John's visions, and we believe another and perhaps greater is still to come.



Dial with care

by Kathleen Kearny

To be still takes time. There must be a conscious cessation from all activity except one, and that is listening. If someone calls your name, you don't yell "What?" and slam out of the room, unless you know he is going to ask you to lend him a thousand dollars. To listen requires your attention to the speaker. It is the same with God. Listening takes time. When God is leading us to do some task, receive a gift, follow an instruction or learn a truth, there is always time to pray and be sure of our directions before we proceed further. God is never in a hurry. Satan is, and all too often we are, and our combined impatience often leads to confusion, which is just what he wants. "Hurry! Hurry!" he goads us. "No time for praying, that is just a waste." But this is in direct conflict with God's admonition to be still. So tell Satan to go fly a kite.

THE next part of the verse promises that if we become God who speaks or the enemy. It is not difficult to recognize God's voice. Sometimes we Christians get the idea that knowing God's voice is some sort of guessing game with which He teases us: "Now you hear me. Now you don't. Who am I? What did I say?" From my own experiences and reading of similar happenings in the lives of others, it seems that God reveals Himself through three methods.

First and always foremost, He speaks through the Scriptures. Second, through suggestions that occur to us as we pray, or even as we go about our daily work. Third, He arranges circumstances according to His leading. Usually all three should fall into place before we need take any action. Once, while I was walking home from work, I found myself thinking about a relative of mine. Suddenly there came a suggestion that I should go and see her and tell her about Christ. There was my first "notification."

Since the Bible certainly puts its stamp of approval upon witnessing, the Scripture test was passed. Now the third step, involving circumstances, presented itself. Previous to this incident I had written home and told my parents that due to lack of funds I would not be coming home for a while.

I was in college at the time and in my hometown was three hundred miles away and so, consequently, that is listening. I got a letter from Mom and Dad with train fare enclosed. They decided that I should spend the weekend with them. The leading, Scripture and circumstances were all checked off, one, two, three.

In 2 Timothy 2: 15, Paul wrote to this young man *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

When we have a working knowledge of the Bible the attacks that Satan launches can be rendered almost harmless. Christ Himself invited us to come and learn. It was His usage of God's word that thwarted Satan's attempts to trick Him into throwing over His Father's will.

Satan knows Scripture. This knowledge enables him to twist and distort its meaning so ably. If you read of Christ's encounter with him and look up the verses that Satan quoted, you will realize that each one is cunningly lifted out of context. They are quoted so that only half-truths are given.

God never deceives His children. In the tenth chapter of John, Jesus told His disciples that they could always know His voice. But if a stranger (your enemy and mine) attempted to misguide them, they would draw away, warned by this alien, mysterious voice.

I would sum up all these wonderful promises in this: *If God be for us, who can be against us?* (Romans 8: 31). This sign, seals and delivers an abundant life of clear, spiritual understanding and triumphant living in Christ.

WEEKLY PRAYER SUBJECT

Young people tempted to lower their standards through the pressures of the society in which they live.

PRAYER: Father of Jesus Christ, who for Thy sake and ours, steadfastly set His face toward Jerusalem, home of His enemies, let the young keep their eyes upon Him, so that they may ever distinguish between Thy will and the will of the world. And may their choice be Thine.

seen and heard

Comments by the
CHIEF SECRETARY

SCOUTS AND GUIDES

JUST recently we had the privilege of shedding the responsibility of office and coming into the exciting world of eager scout and guide leaders dedicated to bringing a new sense of purpose and adventure into the lives of the hundreds of young folk under their care.

Here was a different world of short trousers, left handshakes, blankets elaborately decorated with badges, hats for the women carrying all kinds of symbols, flag-raising, knot-tying, happy laughter, enthusiastic action songs and a clear evidence of the spirit of dedication to an all-absorbing task.

PUAC (pleasant under all circumstances) became a necessary attribute as the weather changed to pouring rain. Adaptations became necessary. These included holding the campfire programme around a roaring fire in the star-studded darkness of the night instead of inside a building, in the warm glowing atmosphere of friendliness and a "star-studded" programme of wit, music, anecdote, laughter, original drama and serious listening.

"Know Thyself" was the theme for the weekend, and the leaders participated in discussions with serious intent and experienced understanding. Know Thyself — resources, what facilities are at the disposal of leaders? Know Thyself — reaction, how are problems being tackled? Know Thyself — relationships, how to communicate what is known. Know Thyself — rededication, a source of strength to fulfil responsibilities.

I thought of the old maxim that a scout leader "gives all his time and half his trousers" when I saw the new look for special occasions of the scout leaders in their smart maroon blazers and long gray trousers. The scouting and guiding world is growing to meet the need of new generations with adaptability, to apply well-founded truths and purposes to modern day needs; to capture the interest and imagination of ongoing generations of teenagers, and to inspire them to fulfil, through a wide variety of interests, their pledges and promises to a life of purity, service and purposeful activity.

Geoffrey Delziel

Candidates and missionaries farewell from Vancouver

WITH five married couples leaving the British Columbia Division to enter the Salvation Army Training College in Toronto, a special meeting was arranged for their farewell. A missionary emphasis was also added to the gathering as Major and Mrs. Henry Darrell spoke prior to their departure to Pakistan.

The meeting was under the leadership of the Divisional Youth Secretary (Major William Kerr). In a message which was based on the topic "Why we return to the mission field" Major Darrell pointed out that he is a missionary by calling as well as appointment. He, his wife and family were going back to do the work they felt the Lord had called them to do.

Four of the candidates spoke during the meeting. Candidate Ed Higham of Penticton referred to the time when he first felt God's call while in high school. When he first met his wife, she was not a Salvationist but through the years the Lord worked out the plan so that they are now able to follow His way.

Candidate Mrs. A. Haggerty of Victoria Citadel also spoke of the joy she had found in seeing the

way open up for them to become Salvation Army officers. Candidate Tom Harris carried through a similar theme while Candidate David Patterson who, together with his wife, has been in charge of the Kitsilano Corps for the last few months, related some of his experiences of preaching the gospel in open-air meetings in Ireland. Since coming to Can-



Participants in B.C. candidates' farewell were (l. to r.): Major Wm. Kerr, Captain Donald Kerr (holding the flag), Mrs. Major Darrell, Candidate Thomas Harris, Major Henry Darrell, Mrs. Harris, Candidate David Patterson, Candidate Edward Higham, Mrs. Patterson, Mrs. Higham, Colonel Wesley Rich.

Soldiers and Speakers



ABOVE: During a visit to the Listowel Corps (Captain and Mrs. Robert MacKenzie) by Colonel and Mrs. Wm. Ross nine senior soldiers were sworn-in. Grandfather of four of the new soldiers, the late Mr. E. Womwell, held the flag. BELOW: Captain Bramwell Tillsley, Bible class speaker at Long Beach, Calif., receives a presentation from Brigadier Orval Taylor as Mrs. Tillsley and Major Lincoln Upton observe.



She gave a glowing witness

ONE of the oldest soldiers and number one on the roll at Halifax North, Mrs. Margaret C. Dewling was recently promoted to Glory.

She moved to Halifax from Newfoundland while very young, and linked up with the Army at the Halifax North Corps where she had been a soldier for almost seventy years.

Mrs. Dewling was of kind disposition and took a keen interest

in things pertaining to the corps. While failing health had kept her from attending the meetings in recent years, she always looked forward to the visit of the band to her home and found blessing from the music and testimony of the men. To all who visited her, she gave a glowing testimony and the assurance that she was just waiting to be summoned Home.

The funeral service was conducted by Mrs. Major Roger Henderson, during which Home League Secretary Mrs. Gray sang "Beyond the Sunset." Mrs. Dewling is survived by a daughter, two sons and three grandchildren.

PROMOTED TO GLORY

Well-known Nfld. officers

Brigadier and Mrs. Abram Churchill enter retirement

THE story of two people who, in their early years, made a dedication of their lives to God to serve Him in The Salvation Army, cannot be fully told for only God has the full record.

After serving as a soldier at the old No. 3 Corps in St. John's, Nfld., Brigadier Abram Churchill responded to the call of God and entered the Newfoundland Training College in 1922 to train as a Salvation Army officer. He was assured of his parents' prayers as he took this step.

Every corps to which the Brigadier was appointed, whether large or small, became a challenge to him and he determined to give his best to God for the salvation of his people. For more than

nineteen years, he served as a single officer.

Captain Elizabeth Collins entered the training college from Monkstown Corps. Her years of service as a single officer were spent at the Anchorage Girls' Home in St. John's, Nfld. Her influence in that work may show itself in a story told by the wife of a prison court officer.

"While visiting the penitentiary, I went to see a mother who was facing a serious charge. I tried to talk with the woman to find out if I could help in any way, but she sat there in her prison cell in silence — dejected and depressed. I knew that she was once at the Anchorage where Captain Collins worked and I

mentioned her name to the prisoner. It was like a flash of light across her face! She walked to the bars and answered my questions. The name of Captain Collins had awakened memories of kindness and gentleness and for a brief moment she seemed to relive something from the past."

Brigadier and Mrs. Churchill were married in 1942 and served for three and a half years in war services with the Canadian Armed Forces. After this they returned to corps work where they served together in such places as Bay Roberts, Twillingate, Carbonear, Grand Bank, Musgrave Harbour and Bell Island, all in Newfoundland.

Their final two years of active service were spent at Clarke's
(Continued in column 4)



Welcome at Bracebridge

THE welcome meeting for the newly appointed corps officers of Bracebridge, Ont. (Captain and Mrs. Wallis Stainton) was conducted by Young People's Sergeant-Major Wilson Simms. A social gathering took place after the regular meeting and a number of people met the officers informally.

During the past few weeks attendances have increased and several people have made public decisions for Christ at the Mercy Seat. New families have also been welcomed to the corps and five corps cadets have been enrolled.

A singing company and timbrel brigade have been commenced.

A time of fellowship at H. L. Camp

WITH clear blue skies and bright sunshine home league women from New Brunswick and Prince Edward Island met to ponder the theme "Above the Spiritual — Beyond in Service, Fellowship and Education." Each day began around the flagpole with prayer. The Bible addresses were brought by Mrs. Brigadier Stanley Mattison.

Crafts, competitions, fun and singing combined with serious thinking were all part of the relaxed atmosphere in the open air that made for a time of fellowship and increased understanding of each other and of Christ.

(Continued from column 3)

Beach where their retirement service was conducted by the Provincial Commander (Lieut. Colonel Arthur Pitcher) and Mrs. Pitcher, together with the Provincial Secretary (Brigadier Abram Pritchett) and Mrs. Pritchett.

On behalf of the corps, Corps Sergeant-Major Everett Reid expressed appreciation for the two years of service so faithfully given at the corps by Brigadier and Mrs. Churchill. Representing the officers of Newfoundland, Brigadier Willis Rideout (R) paid tribute to the lives of the retiring officers. Brigadier Churchill's sister, Mrs. B. Laite of the St. John's Temple Corps, also paid tribute to her brother and spoke of the Christian influence of their parents upon their lives and the way in which they encouraged their children to serve God when and wherever He called them.

Many Christian workers can date back their conversion to the faithful dealings of Brigadier and Mrs. Churchill. In the building of an Army hall or school, the preaching of the gospel or visiting the flock, they did all to the glory of God.

Brigadier and Mrs. Churchill have a son, Alvin, and a daughter, Ruth.

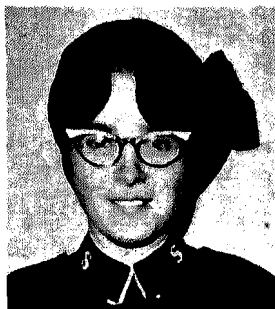
Corps bus goes into service



A new corps bus has been purchased by the Bloor Central Corps (Metro Toronto Division). The photo shows (l. to r.): Brigadier Sidney Mundy, Corps Secretary Ken Nowell, Lieut. Colonel Arthur Moulton and the Commanding Officer (Major Arthur Shadgett).

Another cadet for Nfld. Training College

CADET EILEEN BOWERING (Bay Roberts) graduated as a corps cadet and became an assistant Corps Cadet Counsellor, helping other young people in her corps with the study of God's word. She was also active at Bay Roberts as a songster and Sunday school teacher. Since her conversion at the age of nine she has sensed God's call, and says "When talking with my friends about our future, officership was the first thing that came to my mind. When I am alone the thought of officership still takes first place." When her



friends thought it strange that she did not accompany them to places of worldly amusement Eileen challenged them to attend the house of God with her, where she finds much enjoyment. "I tell them that there is only one way to be happy and really enjoy life and that is to be a true and faithful follower of Jesus Christ."

Earlscourt's rally Sunday

RALLY Sunday at Earlscourt, Toronto (Captain and Mrs. Keith Hall) commenced with a lively march of witness along a route which had been circulated with a letter of introduction and invitation during the previous week. Both the senior and young people's corps were represented and all the participants returned to the hall for the holiness meeting.

The Divisional Commander for Metro Toronto (Lieut. Colonel Arthur Moulton) and Mrs. Moulton were the leaders for the day. Musical contributions were brought by the band, songster brigade and a women's vocal trio. In his message, Lieut. Colonel Moulton reminded the people of their obligations and responsibilities as Christians.

A number of new Canadians were attracted by the open-air meeting and appeared to enjoy the band music and singing.

Mrs. Colonel Moulton spoke during the evening meeting. Other participation throughout the day was given by Corps Cadet Counsellor Barbara Allington and Assistant Corps Cadet Counsellor Ellen Watson.

Following the evening meeting an hour of fellowship was held. Congratulations were extended to three newlywed couples, Bandsman and Mrs. Bill Gibson, Bandsman and Mrs. Ted Marshall and Bandsman and Mrs. Ernie Cornish.

To commence the rally weekend, the annual corps picnic was held on the Saturday at the House of Concord. The Divisional Commander attended this event and met with comrades of the corps.

Relevancy marks the straightforward ideas which Catherine Booth, the Army Mother, writes in this the fourth article of a series. You will find within her nineteenth century terminology beliefs, passionately held, which helped to shape the Army. It is hoped that these articles will inspire the hearts of many to God-directed and needed action.

CONSCIENCE is that faculty of the soul which pronounces on the character of our actions (Romans 2: 15). This faculty is a constituent part of our nature and is common to man everywhere and at all times. All men have a conscience; whether enlightened or unenlightened, active or torpid, there it is. It cannot be destroyed. Therefore Christianity cannot propose to dispense with it, as God in no case proposes to destroy, but to sanctify, human nature.

There has been much philosophising as to the exact position of conscience in the soul—whether it be a separate faculty, as the will and understanding, or whether it be a universal spiritual sense pervading and taking cognizance of all the faculties, as feeling in the body. It matters little which of these theories we accept, seeing that the vocation of conscience remains the same in both.

The office which conscience sustains to the soul is to determine or pronounce upon the moral quality of our actions, to say whether this or that is good or bad. Conscience is an independent witness standing between God and man; it is in man, but for God's purposes, and it cannot be bribed or silenced.

Now it is a question of vital importance to our spiritual life whether the gospel is intended to deliver us from this reigning power of conscience and make us independent of its verdict, or whether it is intended to purify and enlighten conscience and to endow us with power to live in obedience to its voice.

Biblical References

Examine a few passages on this point. See first what is done with conscience in regeneration. Hebrews 9: 14: "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" See also Hebrews 10: 22. Secondly, let us see the office which con-

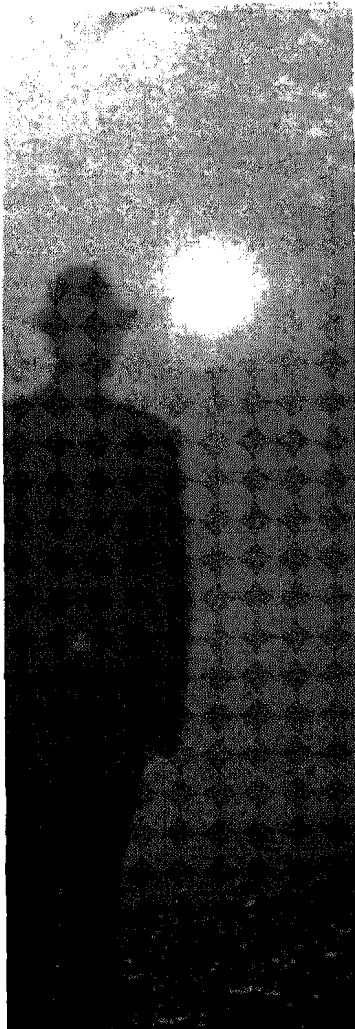


Photo: Miller Services

science sustains in regenerate men. 1 Timothy 1: 19: "Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck." Romans 9: 1: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

The apostles clearly show that true Christianity no more dispenses with conscience than it does with the great moral law by which conscience is set, and to which it is amenable. Hence Paul tells us that he exercised himself always to have a conscience void of offence.

Having a conscience void of offence implies a "purged" conscience, made clean. The only way by which consciences can be purified is by purging from guilt and making them ready for new service. "Purge your conscience from dead works" (Hebrews 9: 14)—from all pollution, uncleanness, sterility. Conscience is not only polluted by sin, but outraged, incensed, made angry; it needs to be pacified as well as purged, and this can only be done by the Blood of the atonement.

Every believer remembers the precious sense of purity and peace which spread over his soul when first he realized a saving interest in the Blood of Christ; how sweet it was to feel that all

A Fight For Faith

Here is need for "exercise" indeed. This signifies no child's play, no mere effervescing emotion, expending itself in sentimental songs or idle speculations. Here is "the fight of faith," the faith of the saints, which can dare and do and suffer anything rather than defile its garments.

It is no uncommon thing to meet with people in this condition. Conscience is defiled and incensed, and demands that the evil shall be put away and repented of, and the soul cast

Often it necessitates our walking in an isolated path taking a course which men condemn. Men judge from outward appearance; they do not see the intricacies of individual experience. The very course which they condemn may be that which conscience insists on, and which must be done or suffered, or conscience and God will be grieved and offended.

Patience will wait till God, by time and providence, justifies our course. Paul said it was a small matter with him to be judged of man's judgment. Why? Because his conscience acquitted—justified—and God witnessed that he was right. Such a soul can go on with all the world up in arms against it. This is just what the martyrs did, nothing more, nothing less.

Last of all, a pure conscience is its own reward. No matter who condemns, if it approves there is peace and sunshine in the soul. And whatever our trials or persecutions we can draw near to God without wavering, for "if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments and do those things that are pleasing in His sight" (1 John 3: 21, 22).

As a clean conscience is its own reward, so an offended conscience

Conscience

afresh on the Blood of atonement for pardon and healing. Instead of doing this, however, they cling on to what they call faith and quibble and reason to try to make out that they are right.

To keep a conscience void of offence requires the subjection of the whole being to the will.

As conscience is the reigning power of the soul, the will is the executive and in order to keep a pure conscience the will must act out its teaching. When inclination lures, when the flesh incites to that which conscience condemns, the will must say No, and be firm as adamant. When Satan takes us up to "an exceeding high mountain" and says that all these things he will give us if we will do this or that, the will must say No, and repel the tempter.

This is just the point where human nature has failed from the beginning. Our first parents fell here. Their consciences were on the right side, but their will yielded to the persuasions of the enemy. This is sin, committal of the will to unlawful self-gratification. Joseph's conscience thundered the right path, and his will acted it out. Pilate's conscience also thundered the right course, but his will failed to carry it out. In one we behold a hero, in the other a traitor.

is its own punishment. Conscience frequently offended soon becomes "seared"—mark, not destroyed; quick and raw enough underneath, ready to be probed and fretted by the worm that dieth not and scorched by the fire that never goes out, but seared on the surface of no use for present service; numbed, dark, useless.

People with their consciences in this state often tell us they do not feel condemned for dispositions and practices which are evidently forbidden by the word of God, nor for things which they once would have trembled to do.

A lady once told us that early in her religious experience she would have felt very much condemned if she had gone to a theatre, but now she could go there and feel that she was sitting with Christ in heavenly places at the same time! She had got such an increase of light, or rather darkness, that the godless entertainment, by the world multitude, the flippant jokes and pot-house songs did not strike her as inconsistent with the teaching and profession of Him who said, "They are not of the world, even as I am not of the world." Truly, it is an awful thing to have a seared conscience! There is but one step between that soul and everlasting death.



In this occasional series significant events are placed in the context of their contemporary world affairs, being presented — the writer hopes — in an entertaining as well as an informative way.

Where fiction is introduced to enliven the narrative it will be obvious; and it should be no surprise to the reader to find him/herself disagreeing with the historical timing of some of the "news spots"—the authorities also disagree, and the timings are those which the writer has accepted as most convincing to him.

With complete "irresponsibility" ancient or modern names of places have been used out of "time" so that a name MAY mean no more than "This is the spot."

THIS is PINPOINT, a programme of world news from the broadcasting studios of Pisgah International Network.

Your announcer is NELSON DUNSTER.

ROME — Without its having been specifically stated it has been understood by the leaders of the Christian religion and by members of the government that Emperor Constantine has accepted Christianity as the religion of state. This arises from the first appearance today of the new spiritual standard which he has adopted. It is the *Labarum*, a long-handled cross, having at the upper end a gold wreath enclosing the monogram *chi-cho*—the first two letters of *Christos*—below which, from the cross bar, hangs a square silk cloth bearing the likenesses of himself and his two sons.

EPHESUS — The silversmiths of Ephesus, a major centre of the Christian faith, predict more profit to their craft, attendant upon Christianity's becoming the religion of state. The artisans, whose forefathers had cried out for the blood of St. Paul when his preaching had adversely affected their lucrative trade in images of Diana, are making images of the Mother of God for the pilgrims who flock to the miracle-working shrines in the city.

AXUM — King Aizanas of Ethiopia has issued new coinage consistent with his conversion to Christianity by Byzantine priests. On the new coins, likewise finely minted in gold, the new moon and two stars have been replaced by a cross.

LONDON — Despite the reorganization of the Roman Army of occupation in Britannia by Emperor Constantine, serious depredation of power is resulting from the alliance of the Picts and the Scots. Formerly bitter enemies, these tribes, united, are posing a formidable threat. Scots tribes are crossing the channel from Ireland and, landing south of Hadrian's wall, are rendering its fortifications useless.

ALEXANDRIA—A rapid, but much-belated transformation in

land tenure is taking place in Egypt. The old forms of possession—crown, sacred, usage—are passing to private ownership which is taking shape in large estates as smaller owners place themselves under the patronage and protection of the powerful landlords to escape the brutality of the tax collectors. However, the individual holdings are small in comparison with the big estates of the west.

LAS PALMAS — The king of the Gaunche people on the Canary Islands is dead; but the cry of his people "Long live the King" applies equally to the deceased monarch as to his successor. According to custom, his majesty's body — after being gutted, embalmed in the dark-red resin of the dragon's blood tree and swathed in straw mats and goat skins—will be stood upright in a secret place to be the advisor to his successor. The body will not be buried until the living king dies.

PATALIPUTRA—The arising of a native dynasty to rule north India is predicted as a result of the marriage of Princess Kumara Devi to the brilliant Raja Changragupta of Magadha. The wedding will be held in the ancient imperial capital of Pataliputra. The influence of the throne as a result of this marriage will extend along the Ganges to Allahabad.

OSAKA—Emperor Nintoku of Japan has ordered the chancellor to budget for a considerable reduction in taxation. His majesty said that he noticed that no smoke was to be seen over his capital, Osaka, and inferred from this that no rice was being cooked; neither did he hear the people singing in praise of the age. His majesty also directed the public works department of the government to undertake immediate improvements in the draining and irrigation of the country.

LOYANG — Helpless because of the contending cliques in his empire, China's Emperor Min Ti was forced to surrender in the face of a threatened military assault by the Huns. This has placed both Chinese capitals—Loyang and Ch'ang-an under the

This article is the concluding instalment of the Pinpoint series, which has been carried in "The War Cry" from time-to-time during the past months. The writer, Brigadier Nelson Dunster, is The Salvation Army's editorial representative in Sydney, Australia. He is shortly to take up his new duties as editor of the South African "War Cry."



Hun Han dynasty. The eastern part of north China also is entirely under Hun control under Shih Lo, a Chinese slave who escaped and, returning, slaughtered 100,000 Chinese in his first campaign.

LEON — Following the third year in succession of searing drought in Central America, a concerted effort is to be made by the Mayas to appease the rain gods. Together with human sacrifices to be cast into the Well of Sacrifice at Chichen Itza, all the noble families have been advised by the priests to cast into the sacred well a prized possession.

STOCKHOLM—The Equinox festival of the ninth year to be held at Uppsala in Sweden, honours Odin the god of combat, Thor the protector, and Frey the provider. On each of the nine days of the festival there will be sacrifices of horses, dogs, deer, and other animals, and at least one human being. The sacrificial victims will be either suspended from trees and impaled with spears, or they will be drowned in springs in the groves.

PUEBLO—But the picture is a brighter one for the Pueblo Indians of the south western plateau of North America, sometimes called "the basket people" because they are particularly adept at this occupation. They are at present putting their baskets to considerable use, gathering and harvesting for a feast to celebrate the marriage of the head chief's only son to the most accomplished and beautiful girl of the tribe. Leading chefs from the whole tribal area are to pre-

pare the meats brought in from the hunt, and there will be served the flesh of deer, mountain sheep, elk, rabbit, badger, squirrel, prairie dog and turkey, with maize, pumpkin, sunflower seeds, yucca pods, mountain rice, pinon nuts and acorns. All the best of the animals' skins and furs and the turkeys' feathers will, according to custom, be given to the bride and bridegroom.

And on that happy note we conclude the PINPOINT series of roundups of world news from the studios of Pisgah International Network.

A warning

CHURCHES will degenerate into local religious clubs able to provide only a slightly confronting refuge in "the world-wide storm that is blowing the world to hell" unless they engage in joint action. This warning was given by the general secretary of the World Council of Churches, Dr. Eugene Carson Blake, to the policy-making body of the National Council of Churches (U.S.A.) meeting at Memphis, Tennessee, recently. He mentioned specifically joint action for mission, service to humanity, theological study, international affairs and poverty programmes.

He said, "If any of you here want the world or young people or poor people or the business community to take you seriously, break out of the denominational straitjacket that still is the most crippling factor in the Church of Jesus Christ."

Canadian Band at Old Orchard

Thousands of holiday makers hear
witness of Salvationist-musicians

GUESTS for the opening weekend of this year's Old Orchard Camp meetings, set in a natural amphitheatre among the pines, were the **London Citadel Band** (Bandmaster Bram Gregson) who were welcomed by Brigadier N. Sampson, Divisional Commander for Northern New England.

Soloists on Saturday night were Deputy Bandmaster Ray Thompson (cornet), and Bandsman Bernard Doars (euphonium). The male chorus was also featured.

Major Malcolm Webster, the Commanding Officer of London Citadel Corps, presided, keeping the audience informed about each item. The Scripture portion was read by Dr. Sutherland Logan, the speaker for the Sunday meetings and Bible teacher for the week. On Sunday the band contributed to the spirit of the meetings with music, vocal selections and testimony.

The Sunday afternoon festival of music was held in the Tabernacle because of rain, though this provided a better acoustic-setting for the band's presentations.

During the evening meeting in

Other Canadian participants at Old Orchard Camp, Maine, U.S.A. were Major and Mrs. George Clarke and Jane seen with Norman and Cathy Ottway of Oshawa (centre). They are flanked by Brigadier James Dittmar (left) and Brigadier Norman Sampson of the U.S.A.

the Tabernacle Bandsmen Gordon Chapman and Ed Judge gave testimony to God's gracious dealings in their lives. After the address by Dr. Logan a number of seekers young and old knelt at the Mercy Seat, a fitting climax to the "Day of Grace and Gladness," the opening note struck by the band in the morning.

A march down Ocean Boulevard at the close of day brought to the thousands of holiday-makers the reminder that lasting pleasures were available in God's service.—M. MacT.

Eng. and Ont.

BAND weekend at Danforth (Toronto), on Oct. 18-19th, will feature Divisional Bandmaster Ernest Edwards of London, England, and the band of London, Ontario. Cornet soloist will be Ron Clayson who transferred from London, Eng., to Danforth this year. Bandmaster Bram Gregson (London, Ont.) and Bandmaster Vic Kingston (Danforth) both came to Canada from London, Eng.



First Staff Band Recording

COLLECTORS of band records will be interested to learn of the first disc made by the Canadian Staff Band.

It was hoped to record the actual inaugural festival at Toronto Temple but one or two technical problems prevented this. However, the technicians were able to record the united male chorus of one hundred voices (drawn from Dovercourt, Hamilton Argyle and Hamilton Temple Bands) in their two numbers "Stand up for Jesus" and "Hark, Hark my Soul." These are both new arrangements by Major Norman Bearcroft, the tunes used being Geibel and Pilgrims. The chorus is accompanied by the Staff Band brass ensemble. The band music was recorded by R.C.A., in their Toronto studios.

Included in the album are Symphony of Thanksgiving (Dean Goffin); Tucker (Erik Leidzen), a cornet solo by Deryck Diffey; two marches, Manhattan (Erik Leidzen) and Camp Fellowship (Norman Bearcroft); and two selections, The King's Minstrel (Ray Steadman-Allen) and Saved by Grace (Norman Bearcroft).

CBC Producer, Chip Young, writing in the Toronto Telegram quoted Jack Feeney, R.C.A. Executive producer; "This is a top-notch front room group, thirty-two musicians blending old-fashioned melody with feeling, and modern brilliance. The album is truly a symphony of thanksgiving."

The record at \$4.00 (Plus 50c postage and packing) is available from the Music Department, 20 Albert Street, Toronto 102, Ontario.



The latest photograph of The Canadian Staff Band

A new hall for Kulawi

MAJOR LILIAN HADSLEY reports progress

PROGRESS has been made on the new hall at Kulawi, Indonesia. It is quite large and will be able to seat five hundred people. Most of the work has been done by the local people.

The last two Monday mornings the comrades came to help throw out all the huge stones on the dirt floor and we have dug out a few inches and are filling the whole floor with sand. This will be sprayed with water and packed down well. Later on we will need

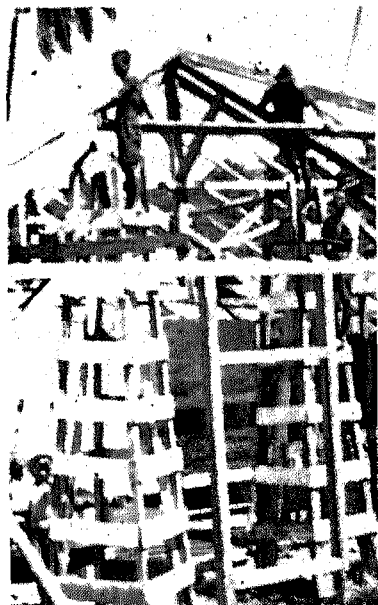
to purchase about eight sacks of cement for a proper floor.

We still need to put in a ceiling as the heavy rains on the zinc roofing make it impossible to hear. Eventually we hope to plaster and paint the walls, window and door frames.

We praise God for the help thus far received and are praying for much needed funds to complete the building by Christmas if at all possible. We do not want to borrow and go into debt as we have no way of repaying it.



A prayer meeting was held after the posts and beams for the new hall at Kulawi were erected. This picture shows those who were present for the meeting.



ABOVE: Progress is made on the frame of the new hall. RIGHT: The almost completed building for the Kulawi Corps which will be able to seat five hundred people. The local people did most of the work.



A campaign at Lusaka

THE last week of the term here at Chikankata, Zambia, we took eight of our senior soldiers to Lusaka for a weekend campaign. This was to serve a two-fold purpose. First of all, we are anxious to train our young people to be soul-winners.

We were also anxious to help the officers in Lusaka to reach out and make many new contacts. After much preparation and prayer, the campaign was conducted and God honoured the faithfulness of all who were involved.

—Captain Lloyd Hetherington

Medical progress in Zambia

THIS year at the Salvation Army hospital in Chikankata, Zambia, nurses, midwives and three laboratory assistant trainees graduated. Special guest for the occasion was Dr. A. B. C. Hoto-bah-During, the Provincial Medical Officer for the Southern Province of Zambia. After addressing the gathering, he presented the nurses with their diplomas and Mrs. G. Carter gave them a copy of the New Testament.

Many friends and relatives came to the graduation following which refreshments were served and a conducted tour of the hospital made.

The beginning of April witnessed the integration of the child

welfare clinic with the morning out-patient clinic. A mother who has perhaps travelled some distance to see the doctor can now go straight into the welfare clinic with the child, thus eliminating two journeys.

Captain Paul du Plessis is the doctor in charge of this clinic. We are very happy to see the number of mothers bringing their children for their immunization injections. During the first month, about five hundred vaccinations for tuberculosis and about four hundred for small pox were given. This will help reduce the incidence of communicable diseases among children.

—Lieutenant Eva Olsen

"Thank you, Sponsor"

AN orphan, Adalberta Vesza, the eldest girl in the Salvation Army Children's Home, Ascunio, Paraguay. By the end of this year, she will receive her teacher's diploma. Meanwhile, Adalberta takes care of the kindergarten class at the Home as well as doing her studies.

At the corps, Adalberta is a higher grade corps cadet, timbrel-ist, guitarist and the Young People's Sergeant-Major. She is hoping to enter the Salvation Army Training College to become an officer.

A child may be sponsored for \$15.00 per quarter. For further information on helping a needy child in another country, contact:

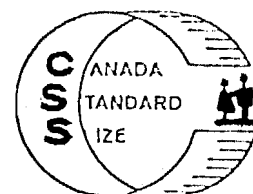
The Salvation Army, Home League Dept.
20 Albert St., Toronto 102, Ontario



home page



Standard Sizes for Children's Clothing



more than 150,000 children throughout the United States and Canada. From these measurements, standards were produced for some seventy-five items of children's clothing from underwear to outer wear. To identify clothing which meets the standards, a label was designed bearing the words "Canada Standard Size" within a coiled tape measure showing the figures of two children.

This system is voluntary. However, manufacturers or retailers who wish to use the CSS label must obtain a license from the Standards Branch of the Department of Consumer and Corporate Affairs. To use the label they must ensure that each garment has been made in accordance with the proper size standard. The label, therefore, indicates that the size is based on one set of measurements. It does not relate to age, *nor does it relate to quality*; the CSS label can appear on both expensive and inexpensive garments.

The key to using Canada Standard Sizes for better fit is to take the proper measurements. Follow these simple directions:

1. Measure over light weight, close fitting underwear; hold tape snug but not tight.
2. Height—from floor to top of head, without shoes.
3. Waist height — from waist level to floor.
4. Chest—close up under arms.
5. Waist—around smallest part of waistline.

6. Hips—around widest or fullest part.

7. Compare measurements with CSS tables (see chart below) and select the size that most closely matches your child's measurements.

8. Buy garments bearing the CSS label.

Example: If you wish to purchase a pair of girl's "slims," measure her waist, hips and waist height. If she measures waist 22½", hips 27", waist height 33", then her CSS size is 10.

While there will always be a few children for whom standard size garments are not made, the majority of children will be assured of a better fit with Canada Standard Size garments.

So, for better sizing in children's clothing, look for the CSS label. If you can't find it, ask for it!

—Department of Consumer and Corporate Affairs

A recipe for Banana Surprise Cake

Ingredients
 1 package spice cake mix
 1 pint heavy cream, whipped and sweetened
 4 bananas
 Prepare mix according to package directions and bake in two 9-inch square pans.
 Cover one cake square with a layer of cream. Place whole bananas on top; cover with cream. Top with second square. Use remaining cream to frost top and sides of cake.

THIS fall, when buying children's clothing, look for garments with the Canada Standard Size (CSS) label. It will make it easier for you to buy clothing that fits. Watch for information about the CSS programme in publications, on television and in pamphlets prepared by the Department of Consumer and Corporate Affairs to inform consumers about Canada Standard Sizes and how they work.

Why Canada Standard Sizes for children's clothing? Most parents — especially mothers — know the frustration of trying to get a good fit in clothing for their children. For years, the common basis for sizing children's clothing has been age. Many shoppers, however, find that the size relating to their child's age is just not right.

Furthermore, a shopper may find that the fit is different among garments with the same size number. For example, two pairs of boys' trousers, both size seven, may not fit the same way.

One pair may not fit in the legs, while the other may be too large in the waist. This is caused by the fact that different manufacturers often have different specifications for the same size.

This situation has caused irritation and inconvenience to consumers because many people shop for children's clothing by mail or phone and do not—or cannot—take the child to the store to try the garments on. This results in delay in providing the child's clothing and a high rate of return and exchange of items.

To solve this problem, the Canadian Government Specifications Board established a committee to standardize children's clothing sizes. The committee decided that *fit is indeed fit as such*, and that age has no direct bearing on fit. Three eight-year-old children, for example, can each take a different size. The basis of standard sizes, therefore, is *build or body measurement*, not age.

To develop standard sizes, measurements were taken of

Girls' Sizes

Canada Standard Size	For Garments that Fit the Upper Part or the Whole Body (e.g. jacket or dress)			For Garments that Fit at and Below the Waist (e.g. skirts or slims)		
	Chest	Hips	Height	Waist	Hips	Waist Height
2	21½	20	30-37	19	20	19 -21½
3	22¼	21	37-40	19½	21	21 -23½
3X or 4	23	22	40-43	20	22	23 -25
5	23¾	23	43-46	20½	23	24½-27
6	24¼	24	45-48	21	24	27 -29½
6X	25	24½	47-50	21¼	24½	28½-31
7	25½	25	48-51	21½	25	28½-31
8	26	26	50-53	22	26	30 -32½
10	27½	28	54-57	23	28	32½-35
12	29	30	57-60	24	30	35 -37½
14	30½	32	59-62	25	32	36 -38½
14X	32	34	60-63	26	34	37 -39½
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Boys' Sizes

Canada Standard Size	For Garments that Fit the Upper Part or the Whole Body (e.g. jacket or coat)			For Garments that Fit at and Below the Waist (e.g. long pants)			
	Chest	Hips	Height	Waist	Hips	Waist Height	Crotch Height
2	22¼	20	34-37	20	20	19 -20½	not used
3	23	21	37-40	20½	21	21 -23½	for these sizes
3X or 4	23¾	22	40-43	21	22	23 -25	—
5	24½	23	43-46	21½	23	24½-27	20½-23
6	25¼	24	45-48	22	24	27 -29½	22 -24½
6X	25¾	24½	47-50	22¼	24½	28½-31	24½-27
7	26	25	48-51	22½	25	not used	27 -29½
8	26¾	26	51-54	23	26	for these sizes	28 -30½
10	28¼	28	55-58	24	28	—	28½-31
12	29¾	30	59-62	25	30	—	29½-32
14	31¼	32	61-64	26	32	—	30 -32½
16	32¾	34	63-66	27	34	—	—
18	34¼	36	65-68	28	36	—	—
20	35¾	38	67-70	29	38	—	—

MAGAZINE features

Charting Canada's Vacation Waterways

Story by John Ough

AS North America's small-boat population continues to explode—latest estimates are upwards of ten million craft owned by leisure-time sailors whose pastime has become a lusty three-billion-dollar annual business—so the need for special navigational charts increases.

In Canada, where the scenic waterways are becoming ever busier not only with native floating vacationers but with flotilla upon flotilla of pleasure craft from the United States, the need to keep this far-roving armada off the rocks and in safe waters

has long been recognized by the federal agency responsible—the *Canadian Hydrographic Service*.

Part of the department of Energy, Mines and Resources, this branch of government, with decades of experience in charting the cold Arctic seas and the forbidding ocean shores both east and west, has for several years been engaged in the systematic charting of such inland non-commercial routes as the Trent-Severn waterway, the Ottawa River, the Lake of the Woods area, the Strait of Georgia and the Great Lakes.

The hydrographers, equipped with mobile trailer offices and modern electronic surveying instruments, first position and calculate their horizontal ground control. Then, with the echosounder recording a continuous profile of the underwater scene, they steer their sounding craft along evenly-spaced lines like a farmer ploughing his fields. As they go they constantly fix their exact position by horizontal sextant angles or electronic positioning devices.

Published charts

From these operations, followed by detailed examination of particular areas and with the aid of aerial photogrammetry, a large field sheet is prepared from which are produced the published charts. The finished publication for most pleasure-cruising waterways consists of an attractive, large-size wallet containing several strip charts which are folded accordion fashion for easy use in the confines of a cabin cruiser. The charts themselves are in general smaller, more colourful and attractive than those used by deep-sea vessels and show such features as recommended tracks, mileages, marina locations, access highways and launching ramps. The three to six feet depths, most dangerous to small craft, are accentuated.

The bulk of charting operations for pleasure boats in Canada at the present time is in Ontario where more than half the nation's small-boat population occurs and where the yearly increase in such craft is growing fastest. Add to this the fact that in the adjoining



National Film Board Photos

Simultaneous horizontal sextant angles are taken to fix the position of the Canadian Hydrographic launch "Wren" during the charting of the Rideau Waterway in Ontario.



A hydrographer watches echosounder's electronic trace as he plots exact position of a shoal peak.

When is a spud a spud?

FARM NEWS' Girl Friday is having fun with the agrarian set around the Nova Scotia Agricultural College.

While holidaying in Prince Edward Island she found a really hot potato!

It looks bad.

Knowledgeable comment on first glance by highly qualified people says "it's badly sunburned" . . . "it has black rot" . . . "it's badly dehydrated."

The fun comes when you pick it up for closer examination!

You see, even the rocks of P.E.I. can look like spuds!

—Nova Scotia Farm News

eight states to the south two million boats are registered, many of which head for Canadian vacation waterways, and the reason for the present hydrographic activity in Ontario is obvious.

On east and west coasts existing charts for marine use serve boat owners in most cases but special work has been done for particular places like the Strait of Georgia in British Columbia where intense usage has called for extra detail on the charts. Inland, a book of charts for the Kootenay Lakes is also available. Other Canadian inland charts that are available include those for lakes Winnipeg and Winnipegosis in Manitoba, Lake Ke-

junkujik in Nova Scotia, the Saint John River in New Brunswick and the vicinity of the Man and His World Exhibition site in Montreal and Lake St. John, Quebec.

For the Canadian hydrographic surveyors engaged in this work, many of whom have deep-sea and Arctic experience, the boating season goes on until late autumn, long after the bulk of the summer pleasure craft have left for winter quarters. But they know that when the cabin cruisers and houseboats return next year they will have once again greatly increased in numbers and the demand for charts again intensified.

Highway across Thailand

AN agreement to construct the fifty-two-mile-long Thon Buri-Pak Tho highway across Thailand was made by Canadian and Thai Governments recently in Bangkok.

Involving \$165,000 Canadian dollars, the agreement was signed by Canada's Minister of Industry, Trade and Commerce, Jean Luc Pepin, and Thai's Minister of National Development, Pote Sarasin.

Canada's new contribution to the project will be over and above the \$500,000 given in 1966. This first half million was for feasibility and designs carried

out by the General Engineering Co. Ltd. of Toronto.

Thailand's Government is contributing 6,000,000 baht to the project (currently 20.80 baht are worth \$1 U.S.).

The new highway, including two major bridges, will cross the soft, muddy delta land of Thailand connecting the capital of Bangkok with the country's major rice-producing area. It will also be an alternative route between Thon Buri and Rajburi passing through the coastal provinces of Samut Sakorn and Samut Songkram.

—International Development

HIDDEN MESSAGE

TO SOLVE this double acrostic, determine the words defined in list and write each word over the number alongside. Then transfer each letter to the corresponding square in the pattern.

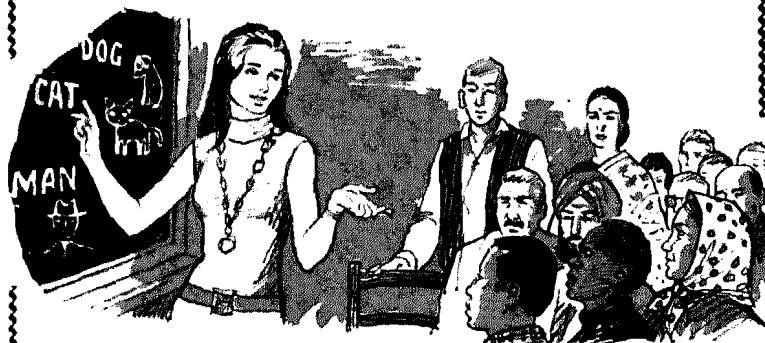
Completed pattern will be a quotation, reading left to right, with black squares indicating word endings. Where no black square occurs, the word runs over from one line of pattern to next.

The names of the author and the book providing the quotation are spelled out by the initial letters of the correct answers to the clues.

- | | | | | | | | |
|---|----|-----|----|----|----|----|----|
| 1. Limit of arrow's flight | 88 | 108 | 49 | 25 | 34 | 97 | 10 |
| 2. Cure for an unbeautiful colour of unbleached linen | 41 | 56 | 62 | 89 | | | |
| 3. It's over and not right | 16 | 92 | 60 | 28 | | | |

The New Canadians—3

By Ruth E. Walker



Nothing succeeds like success

THE MAXIM most indelibly impressed upon the student teacher is surely the above (with the possible exception of "Clean blackboards after use"). Thus equipped I vowed never to reveal failure, exasperation, or despair with any student. The two most severe challenges to that resolution were Sophie and Caterina.

You could tell at a glance that Sophie had been some time in Canada (in actual fact, forty years). She fairly bristled with the affluence of one having "made it," and was respected as such by the other students. She had married twice, raised a family, given one son to this country in war, and made a most acceptable Canadian. Yet Sophie had a secret longing which explained her presence in my classroom. She could not write — not even her native Polish.

Many would doubt that a great-grandmother had any chance of mastering penmanship. Indeed, I myself was often tempted to reveal my own lack of hope. But nothing — her fellow students' patronizing airs, my waning enthusiasm, or her own family's amused smiles — would deter this particular great-granny. It was both quaint and touching to see her, gnarled fingers stubbornly grasping a pen, as though daring it to disobey their commands.

Success for Sophie never extended beyond her own signature, a success won from untold hours of patient practice and many a worn-down pencil. From the painstakingly looped capital "S" of "Sophie" to the meticulously dotted "i," final letter of her surname, that signature emerged a feat triumphant. Surely there will be no name more carefully written in the annals of success than the signature of Sophie.

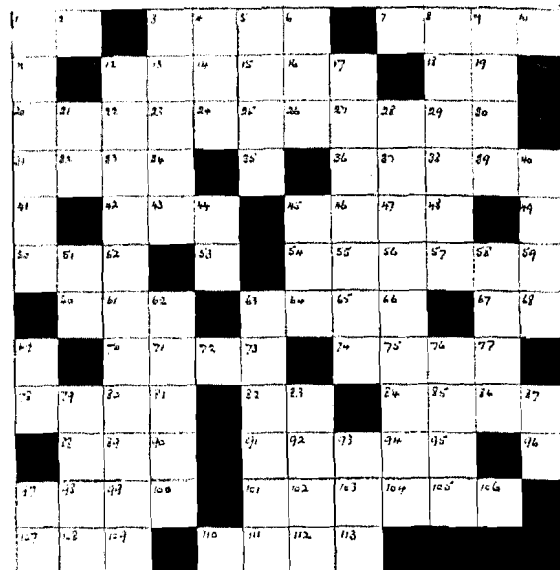
"Beware of that one!" I was warned in the staff room. "She'll drive you nuts." So it was not without trepidation that I received a certain rotund Sicilian peasant woman into the classroom. She was, to say the least, slow. Impossible is almost the word. Until it occurred to me that what was, after all, essential was for Caterina to understand and be understood. It did not have to be an English of the pure Oxford type. And, besides, Caterina's own highly original brand was much more colourful. Yet one word I did teach her — "testimony."

It was all a result of this very paper. I found a copy of "The War Cry" one day peeping out of a student's notebook. "Ah!" said Caterina knowledgeably "You got on street-a-corner, si?" The owner of the paper nodded. "I see loffza time. Men in-a blue. Day speak-a for Jesu every Sunday." "Testimony" I put in. "Si, si. Me make-a de testimonia too. Me speak-a in de market in-a Sicilia for Jesu. Me Christiani!"

And so she was, even in the trying experience of learning English. Her cheerfulness, her persistence, her refusal to be discouraged, were all a part of her testimony. Hers was no linguistic success, but rather one of spirit.

Did these two "Impossibles" achieve success? Certainly not according to the august laws of English grammar. But measured by their abilities and needs, those achievements of signature and testimony do indeed constitute victories. And what was my success? In learning that success is relative.

By
Florie
Williams



Solution on Page Fifteen

- | | | | | | | |
|--|-----|-----|-----|-----|-----|----|
| 4. "And earthly power doth then show — God's" (Merchant of Venice) | 102 | 32 | 57 | 73 | 5 | 81 |
| 5. Something in the way of progress | 74 | 18 | 54 | 94 | 23 | 15 |
| 6. Steadfast | 37 | 61 | 27 | 100 | 107 | 9 |
| 7. Skin to conceal the bird watcher | 79 | 46 | 7 | 99 | | |
| 8. Paint that, stirred, becomes unfit for use | 85 | 113 | 71 | 22 | 51 | |
| 9. What Gray's lowing herd wound slowly o'er | 4 | 29 | 80 | | | |
| 10. Perfect complement to a gentleman? | 76 | 53 | 30 | 105 | | |
| 11. Handsome four-footed Siberian | 106 | 3 | 98 | 112 | 38 | 26 |
| 12. Distant | 42 | 103 | 35 | 77 | | |
| 13. "Daughter of the moon —" (Song of Hiawatha) | 69 | 111 | 72 | 109 | 47 | 64 |
| 14. Given the rein, makes a good draught animal | 44 | 21 | 66 | 84 | | |
| 15. Demonstratively them | 70 | 52 | 14 | 83 | 19 | |
| 16. For elephant passengers | 13 | 6 | 31 | 91 | 101 | 40 |
| 17. Right hand going up north, left going down | 87 | 104 | 1 | 45 | | |
| 18. Shoulder garment | 36 | 95 | 68 | 78 | 58 | |
| 19. Not always wise belief in the evidence of one's senses | 8 | 65 | 86 | 55 | 20 | 82 |
| 20. Is beauty only in HIS eye? | 93 | 24 | 110 | 63 | 11 | 48 |

Once known as "THE KING OF THE JUNGLE"



A LIKEABLE rogue who stole and boozed from the age of sixteen until he was sixty-three; a good-humoured wretch who was proud to be known around Vancouver as the "King of the Jungle." He is still likeable, still full of good humour, but now he is known as Sergeant Bill and, at seventy-one, he is much respected in Prince George, B.C., where he is a keen worker at the Harbour Light Centre.

A tolerant type, even during the long years of heavy drink-

ing, he used to like to drop into mission meetings, but he never sought the Lord. It was not until he came under the influence of the Corps Sergeant-Major at Kamloops, B.C., eight years ago that the miracle of grace took place in his heart as he knelt at the Mercy Seat in the Salvation Army hall.

"The Lord found me and took me" says Publications Sergeant William Girard, and those who hear his testimony need no convincing that it is true.

COMING EVENTS

Commissioner and Mrs. C. Wiseman

Ottawa, Opening of Woodroffe Temple, Sat.-Sun., Oct. 4-5; Toronto Training College, Spiritual Day, Tues., Oct. 7; New Westminster, B.C. Congress, Fri.-Sun., Oct. 10-12; Edmonton, Alberta Congress, Fri.-Mon., Oct. 17-20; St. John's Citadel, Fri.-Mon., Oct. 24-27

Colonel and Mrs. Geoffrey Dalziel

Edmonton, Social Conference, Sat.-Mon., Oct. 4-6; Danforth Over-Sixty Club, Wed., Oct. 8; North Bay, Northern Ontario Congress, Fri.-Mon., Oct. 10-13; Brampton, Thurs., Oct. 16

Colonel Frank Moulton: Halifax Citadel, Sun., Oct. 12

Colonel and Mrs. Frank Moulton: Massey Hall, Toronto, Sat., Oct. 4; Regina, Manitoba and Saskatchewan Congress, Fri.-Sun., Oct. 17-19; Belleville, Mid-Ontario Congress, Fri.-Sun., Oct. 24-26

Colonel and Mrs. Wm. Ross: St. Thomas, Sat.-Sun., Oct. 4-5

Lieut.-Colonel and Mrs. Arthur Moulton: Burlington, Sat.-Sun., Oct. 11-12

Lieut.-Colonel Douglas Sharp: Danforth, Toronto, Sat.-Sun., Oct. 18-19

Brigadier Thomas Ellwood: Chatham, Sun., Oct. 12 (morn.); Willowdale, Sat.-Sun., Oct. 18-19

Brigadier Doris Fisher: Sarnia, Sat.-Sun., Oct. 18-19

Brigadier and Mrs. James Sloan: Windsor, N.S., Sat.-Sun., Oct. 4-5; New Waterford, Sat., Oct. 11; Sydney Mines, Sun., Oct. 12; New Glasgow/Pictou, Sun., Oct. 19

Major and Mrs. Joe Craig: Mount Dennis, Sat.-Sun., Oct. 18-19

Major Margaret Green: Woodstock, Ont. Sat.-Sun., Oct. 4-5; Owen Sound, Sat.-Sun., Oct. 18-19

TERRITORIAL EVANGELISTS

Major and Mrs. William Davies: Glace Bay, Sat.-Sun., Oct. 4-5; New Waterford, Tues.-Wed., Oct. 7-8; Sydney Mines, Thurs.-Fri., Oct. 9-10; North Sydney, Sat.-Sun., Oct. 11-12; Sydney, Tues.-Wed., Oct. 14-15; Whitney Pier, Thurs.-Sun., Oct. 16-19; New Glasgow, Sat.-Mon., Oct. 25-27

Captain William Clarke: Miracle Valley, Tues.-Thurs., Oct. 14-16; White Rock, Fri.-Sun., Oct. 17-26

Notes in Passing

A memorial fund for the late Captain Cliff Williams has been established at the Woodroffe Corps (Ottawa). The Captain, a former Commanding Officer of Parkdale Corps, was promoted to Glory from Ottawa on active service. A piano will be presented in his memory during the opening ceremonies at Woodroffe. Donors are invited to send their gifts to Corps Sergeant-Major William Lowell at 1246 Major Street, Ottawa 5, Ontario.



Brother and Sister Mrs. Thomas Snook of Grand Bank, Nfld., have celebrated their golden wedding anniversary. Brother Snook is a retired sea captain and has visited many parts of the world. Captain Donald Snook, of Deer Lake, Nfld., is one of their children.

Major Hilda Harvey of the Evangeline Home, Saint John, N.B., wishes to thank all who sent messages of sympathy since the passing of her father.

The St. John's Citadel Corps will be celebrating its eighty-first corps anniversary on October 25th-27th, with the Territorial Commander and Mrs. Commissioner Clarence D. Wiseman as leaders for the occasion. Previous officers, soldiers and friends are invited to send greetings to Major Clarence Thompson, 15 Gosling Street, St. John's, Nfld.

The new address for Captain and Mrs. Leonard McNelly is 17 rue Marceau Delorme, 92 Bois Colombes, France; Lieut.-Colonel and Mrs. Chas. Sim (R) are now living at Confederation Square, Apt. 708, 1195 Fennell Ave. E., Hamilton, Ont.

Where are these?

BATCHELOR, Agnes. Born May 21, 1903, in Scotland. Was a domestic worker and was last known to be in Toronto, Ont. Last heard from in person in 1934. Parents were William and Janet Batchelor (née Milne). Marital status unknown. Brother, Alexander Haggart Batchelor, living in Toronto, seeks her. 69-284

BELONG, Earl Eugene. Sought by his grandfather. Born September 29, 1937. Married to Judy. Children: Joe and Jerry. Last known to be in Vancouver, B.C., in April, 1968. Labourer, painter, fisherman. 69-144

BIDDLECOMBE, Frederick. Born September, 1898, in England. Single. Retired. Last known to live in Victoria, B.C. (1967). Parents were Frederick George and Fanny Biddlecombe (née Lawrence). Mrs. Edna Biddlecombe of England seeks him. 68-463

BOYER, Emma Lillian Pearl (née Henderson). Born June 20, 1932, in Kingston or Westbrook, Ont. Separated from Roger Boyer. Last known address in Oshawa but is believed to now be in Toronto. Brother, Sidney Henderson, inquires. He and other relatives are worried. 69-443

DESJARDINS, Ernest Roy. Born November 18, 1919, in Rivington, Que. Last heard from in 1951. Has had a broken nose. Was married in England March 8, 1945. Served with the Canadian Royal Engineers as a private. Rex. No. D121446. Demobilized at Calumet, Que., in 1945. Last known address Calumet, R.R. 2, Quebec. Please contact us for more particulars. 69-324

DAVIES, Ernest. Born February 9, 1890, in Chetton, nr. Bridgnorth, Salop., England. Was a railway engineer on the Grand Trunk Railway. Last known to live in North Cobalt, Ont. Had also lived in Poste Restante, Edson, Alta. Has tip of one finger missing. To Canada in 1909, and last heard from in 1930. Parents were John Davies and Ellen Davies (née Gwillt). A sister, Eva Crook, anxious to find him. We have her address. 69-376

HAEGLAND, Anni. Born January 13, 1909, in Tynes, Norway. To Canada in the 1930s and has not been heard from in many years. Was in Toronto when last heard from. Parents were Vilhelm and Margrethe Haegland. Mother most anxious to find. 69-409

HANLON, John. Born February 22, 1933, in Eire. Was a building labourer and was last known to live in Vancouver, B.C. He worked for a firm by the name of Dutton-Williams Bros.

The Salvation Army will assist in the search for missing relatives. Please read the list below, and if you know the present address of any person listed, or any information which will be helpful in continuing the search, kindly contact the Men's Social Service Secretary, 20 Albert Street, Toronto 102, marking your envelope "Inquiry."

not necessarily in Vancouver). His sister, Mrs. Elizabeth Fellows, inquires. Aged parents are most concerned. 68-515

JACKSON, Stephen Michael. About 53 years of age on September 8. Born in Regina, Sask. His divorced wife has passed away and his daughter, Marguerite Mary Ann Murray, seeks him. "He is the closest family I have," she says. When unemployed, he worked with carnivals, generally in Quebec and Ontario, in the games concessions. Her last contact was by telephone in February of 1968 when he was in Montreal, Quebec. 68-395

KANTELL, Siiri Aleksandra (née Levo). Born June 17, 1935 at Loimaa, Finland. Parents were Majlo and Kalle Levo. Widow. Came to Canada fifty years ago and was last heard from thirty years ago. Nephew, Mr. Vesa Nieminen, seeks her re settlement of an estate. Can anyone give information concerning her whereabouts or that of descendants? 69-422

LEVO, Joeli. Born May 25, 1887, at Loimaa, Finland. Married. Was a blacksmith. Is a brother of Mrs. Kantell of this list. Parents were Majlo and Kalle Levo. Last heard from thirty years ago. Came to Canada about fifty years ago. Was accompanied by sister, Mrs. Kantell and brother, Kalle Levo, who later went to Minnesota, U.S.A. Can anyone tell us of whereabouts of Joeli Levo or any of his relatives? Estate involved. Nephew, Vesa Nieminen, seeks. 69-423

MIDDLETON, Norman Alexander. Born September 9, 1927. Is a butcher by trade. In 1962 he was in Stoney Creek, Ont. His parents were Thomas Charles and Florence Lily Middleton (née Haynes). His aged mother is most anxious. 69-438

O'BRIEN, Nora Ellen (née Smith). Sought by sister, Mrs. Agnes Mary Kjeldsen of Denmark, who has lost her address. Born in Vancouver December 23, 1912. Parents were James Edward Smith (deceased and buried in military cemetery or plot in Vancouver) and Mary Elisabeth Smith. The mother died when the children were young and sisters were placed in a children's home in Vancouver called "Alexandra." The older brother, Frank Oliver Smith, remained with his father, while the placement of the younger brother, Jimmy, remains unknown. When Nora was last heard from, in 1945, her husband was employed in a Boeing factory. Her first husband's name was Tottenham. 69-80

STRECKERT, Dieter. Born March 1, 1931, in Germany. Came to Canada in June, 1951. Went to Australia in 1955 but is said to have returned to Canada. Was a Christian Scout while in Germany and had contact with the Scout Movement in Canada and Australia. Does anyone know of his whereabouts? Has he been heard of or from since 1955? 69-235

WATSON, Harold Russell. Is sought by his brother, James B. Watson. The latter genuinely wants to find his brother but also he is not well (heart) and their joint property ownership causes him much anxiety. The missing brother owns major portion of property and inquirer wants to discuss what can be done. Harold was born July 21, 1897, in Toronto. He signed for a registered letter early in 1963 in Chilliwack, B.C. There has been no contact since. His parents were William Everett and Hannah Maria Bowes Watson (née Hoskin or Hosking). Who can help? 68-56

WICE, Reuben (70), Roy (65), Ethel (68). Sought by their sister, Mrs. Alice Pearson. Ethel was last heard from in 1944 and her marital status is unknown — could now have different surname. Roy was last heard from in 1907 and Reuben about 1913. Their parents were Adam Joseph and Charlotte Anne Wice (née Salter) and they were married at Innisfail, Ontario on September 11, 1893. Are these brothers or sister or their descendants known to anyone? We need your help. 69-94

WILSON, Andrew McAllister (Andy). Age 60-65. Born in Glasgow, Scotland. Last heard from in 1952 when he wrote from Vancouver, B.C. Came to Canada between 1947 and 1948. His parents were John and Ann (?) Wilson. His wife's maiden name was Mary Vince. A nephew, David John Norman Wilson, desires to locate. 69-55

Scripture Text Calendar — 1970

Suitable as a gift for members of Bible class, corps section or congregation.

GIFT PRICES

1 - 5 copies	60c ea.
6 - 11 copies	55c ea.
12 copies	48c ea.
25 copies	45c ea.
50 copies	42c ea.

QUANTITY PRICES TO CORPS

100 copies	40c ea.
200 copies	39c ea.
300 copies	38c ea.
400 copies	37c ea.
500 copies	36c ea.

NOTE: Calendars may be imprinted as follows — but no business imprints accepted: front cover imprint, greetings, hours of meetings, officers' and corps' names; minimum imprint charge \$4.00 (4 lines maximum). Minimum of 50 calendars. If corps imprint is NOT wanted, then "Bible verses everyone should know" will appear in the space provided for imprint. Regular prices apply.

THE SALVATION ARMY TRADE DEPARTMENT, 259 Victoria Street, TORONTO 205, Ontario



OSHAWA, Ont., 133 Simcoe St. S.
DETROIT SINGING COMPANY
Sat., Oct. 4, at 8:00 p.m., and
Sun., Oct. 5, at 2:45 p.m., Adults
75c; Students 35c

"Sergeant Freddy"



The convert's heart sank when he was summoned to the manager's office. Why had he not explained that he was a jailbird with twenty-three years' inside knowledge of prisons?

FREDDY was aware that he had other debts and set about finding those to whom his lawlessness had caused special trouble and offered his apologies. Until his death he expressed deep sorrow to the man he stabbed on the hospital steps and he tried to make amends to the widow of the man for whom he had stood trial.

The corps officer recommended Freddy for a post as night watchman, but the convert's heart sank one day when he was summoned to the manager's office. Why had he not explained that he was a jailbird with twenty-three years' inside knowledge of prisons? Why had it been left to a well-intentioned official who had recognized the criminal to appraise the firm of the risk it was running? Freddy had no answer.

Then his surety was called. Quietly the officer reminded the irate manager that no claim had been made for Freddy's past. He had come with no other recommendation than the fact that he had sought salvation at an Army Mercy Seat and had given every sign of a definite change of heart.

The only security the officer had offered, an expression of his firm faith in Freddy's goodness, had been accepted. Had Freddy failed in any degree? the officer asked, and then made clear to the employer that if such as he, a man who professed conversion himself, could not be persuaded to give converts like Freddy a chance, there was little hope for them anywhere.

The Christian gentleman turned to Freddy: "This gentleman is supporting you by faith and prayers—I am going to give you the chance you need. Will you let us down?" Freddy's face cleared visibly.

"Why no ('Matey' he might have said, but he remembered in time)—sir! If God helps me, I won't!"

Twenty-two years later Freddy lost his life in doing his duty for the same firm, and during all that time he never broke that early promise.

In good and regular employment, his obligations met, and his spiritual development marked, Freddy was considered by his comrades to be a very suitable man to undertake a special service task. Salvationists had seized the opportunities provided by the crowds in Hyde Park and had commenced holding meetings there. A fully uniformed comrade

with ability and the time to spare was required to visit the park early to claim a stand and to represent the Army until meeting leaders arrived.

Sergeant Freddy soon became known for great good humour and a stirring testimony and an unflinching flow of wit. He is said to be the originator of what is now a famous story.

"Can you explain" asked one who was not as carefully groomed as some Park frequenters, "how it is that if for two thousand years the Blood of Christ has been sufficient to atone for all sin, and salvation embraces all mankind, I am not saved?"

"Can you tell me" replied Freddy "how it is that since

THE STORY SO FAR

Life was tough for Freddy Ellis who, as a baby, had been abandoned and brought up in an English workhouse. Ever since the age of twelve, he had been in and out of prison.

Freddy married a young temperance worker and, at this time, tried to go straight but it didn't work. They had a son but Freddy continued his drinking, keeping himself through burglary. He also became quick with a knife if anyone was in his way.

His son died and then, still loving her husband in spite of his ill-treatment, Mrs. Ellis died while Freddy was serving one of his many jail sentences.

One night, Freddy accompanied a Salvationist to a meeting at the Regent Hall Corps in London. It was here he became converted and what a transformation!

NOW READ ON

water has been free and plentiful for centuries and soap not difficult to come by, your neck is still dirty?"

It may have been a simple way of explaining man's own part in salvation, but it was effective.

A man who had been regular in his attendance at the park meetings was one day missing. Freddy called to see the man and found him ill in hospital. That friendly visit became the first of thousands Sergeant Ellis was later to pay to the sick and afflicted.

His comrades at Regent Hall soon became familiar with the sight of little Freddy leading a pathetic procession of blind men into the hall. Sir Arthur Pearson keenly appreciated this service to men of St. Dunstan's.

A legless man with whom Freddy talked during hospital visitation was pining for home. Freddy interviewed the matron, with the result that on the next Saturday afternoon he could be seen pushing a wheelchair through the snow over the five miles to the patient's home in Canning Town. All through that memorable weekend he trundled his charge to the homes of relatives, friends and workmates, cared for him with unflinching watchfulness and on Monday wheeled him back five miles to the hospital ward.

Freddy soon began to be in

with comrades who hastened to visit him as he had visited and cheered hundreds of others. He refused to regard his condition as serious. But in any case he assured his friends all was well with his soul; he had no fear of death.

On the second day his sufferings ended. The man who had been abandoned in infancy, reared in a workhouse, imprisoned at the age of twelve, defeated in his every good design, pushed into paths of crime by a blind and now obsolete system which manufactured, instead of cured criminals, had for twenty-two years proved the power of God to keep from sin those who trust in Him.

Sir Ian Fraser, C.B.E., M.P., Chairman of St. Dunstan's wrote "expressing the regret of his friends of St. Dunstan's." The Secretary-Superintendent of the Middlesex Hospital wrote: "His death is a loss to us also who received so much sympathy and assistance from him." The Secretary of University College Hospital said: "We deeply mourn the passing of a kind and sympathetic friend."

Although he had been transferred to the King's Cross Corps from the Regent Hall with a view to rendering greater service, Regent Hall comrades claimed Freddy as their convert and the famous band led the funeral cortege through West End thor-

A desperado transformed

a short serial story by Reginald Woods

demand for conducting Salvation Army meetings in many parts of the country. He also found himself the guest of honour in many a West End drawing-room to which he had been invited to tell the marvel of the change in his own life.

Suddenly Freddy was cut off from these many labours. Discovering a fire burning on the premises for which he was responsible the little night watchman had bravely tried to suppress it, but before the fire brigade arrived Freddy was trapped by the flames and seriously burned.

Next day in hospital, suffering extreme pain, he was as optimistic as ever, talking brightly

oughfares, lined by thousands, and guarded by a large detachment of the police to whom the ex-burglar had once been a source of continual trouble.

No one could ever have imagined that the violent criminal who stabbed those who opposed him, who ill-treated a loving wife, who went again and again to penal servitude, who was drunken, uncouth and illiterate, would ever come to be spoken of by so many people as having left the world better than he found it, as a kind and sympathetic friend of the suffering. This change in his life was his powerful testimony to the transforming grace of God.

THE END